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WEEKLY REVIEW.

—THE *Economist* speaks out as follows:—

The financial difficulty in India is a deeper and more serious one than a mere difficulty of accounts. The want of independent and authoritative supervision lies at the root of the matter. Even in England, with its close Parliamentary scrutiny of the estimates, an independent audit has been found necessary to keep the spending departments within control. In India there is no such independent audit, and the Financial Department is itself the worst offender. Nor is there in India a Parliamentary or any other sort of constitutional supervision. Even the make-believe of submitting the budget to the Viceroy's Legislative Council, with its overwhelming official majority, has been abandoned. The Viceroy and his Council now hurry off to Simla, leaving behind a statement of the taxes to be paid during the next year, published in the *Gazette*, without a word of unofficial discussion or criticism. This statement is, as we have shown, altogether untrustworthy as an exposition of the actual facts of Indian revenue and expenditure. *But, after it has been patched up in communication* with the Secretary of State, its mass of figures, together with corrections subsequently supplied to the India Office, is thrown at the head of Parliament during the expiring throes of the session. It is one of the bitterest financial mockeries ever perpetrated, and it is perpetrated each year on two hundred millions of tax-payers.

—"CURSES, like chickens, come home to roost" is an old and true proverb. It is said that of all the wealth inherited by the £20,000,000 compensation paid by the English Government to West Indian slaveholders at the beginning of this century, not one penny ever descended beyond the third generation. The curse of God seemed to rest upon it. The opium gains of the Indian Government in the past have been so much poisoned coin, and the first step toward the clearing up of Indian finances is that the Government shall have the holy boldness to wash its hands of the opium and drink revenues. Obedience to God pays, governmentally and financially.

—THE Foreign Office at Berlin has lately said in a communication to the *North German Gazette*, that "A powerful policy must now be independent of sentimentality. The Christian principle which teaches us to love our enemies is not admissible in the conduct of political affairs." Those who thus openly defy Jesus Christ remind us of the passage, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Government apart from God and His principles is doomed, irrevocably doomed.

—DHULEEP SINGH'S family are being well cared for in England, in spite of his rebellious attitude to the English Government.

—THE *Economist* supports the platform of the National Congress movement, but strongly deprecates its falling into the hands of Charles Bradlaugh. We do not believe it will. Just as there was enough steady solid Christianity in the United States movement a century ago to keep it out of the hands of Thomas Paine and his atheistical, immoral associates, so we believe that there will be the same in this Indian movement.

—A CHARTER has been granted to the Imperial British East African Company, upon a petition to her Majesty in Council. The objects of the company are stated to be the promotion of British commercial interests in Eastern Africa, its territories granted to the company by the Sultan of Zanzibar and other African potentates. It will exercise powers of government, such as the levying of taxes, &c. The formation of this new company marks an era in commercial life, and it is impossible to prophesy all the results that may ensue, not only in the advancement of English trade interests, but of European civilization, and, most important of all, in impetus to missionary enterprise.

—ONE Low Church lady has just paid *£40,000 over to the Bishop of Liverpool* and the Archbishop of York for the purposes of the fund for the relief of poor clergymen. The High Church Party has been for eighteen months attempting to raise funds sufficient to build a central Hall to be used for Church meetings in London, and has only succeeded with the utmost energy in collecting a like amount to the above which is not nearly enough for the purpose. The headquarters of the Wesleyan Missionary Society in London are worth £100,000 and even they would not be nearly large enough. The *Rock* proposed the first scheme (for the relief of poor clergymen) in opposition to the Church House scheme as a Jubilee memorial.

—Query? Why should not the Wesleyan Missionary Society sell off their £100,000 Headquarters in London, and move into three or four little villas like the China Inland Mission Headquarters. It seems to us that this would be a much more Scriptural way of paying off the debts of the Society, than the proposed reduction of the salaries of missionaries. The balance could be invested in sending out some more missionaries to India. We are given to understand that there are plenty of candidates waiting.

—THE China Inland Mission is a wonderful instance of cheap expenditure at headquarters. An immense amount of business is transacted from the three little two-storied villas in Pyrland Road, London. A large proportion of the mechanical work there is done for the love of Christ, without pay. The time is coming when everything which hinders missionary work must be swept away.

—SEVENTEEN towns in England cost £900,000 a year for police-dues. Five-sixths of this would be saved if Government ceased its partnership with the Drink Traffic.

—CANADA is being greatly stirred on the Missionary question. Mr. Reginald Radcliffe and Mr. Hudson Taylor, with his son Dr. Howard Taylor, are making a rapid tour through the Dominion. Miss Annie McPherson writes to the *Christian* that Churches, town-halls, and church rooms have often been filled at a few hours' notice. Meetings for the Gospel in market squares, though impromptu, have been attended by deeply attentive listeners. Much connected with this blessed, powerful crusade on Foreign Mission work has partaken of the character of a new departure; there has been no "limiting the Holy One of Israel." And the result has been that some have offered to accompany Mr. Hudson Taylor to the Empire of China.

—MR. HENRY VARLEY is about to remove with his family to Melbourne, Australia, from whence he will make evangelistic journeys in the furtherance of the Gospel. It has been the wish of many to see him in India and he may yet pay this country his *long postponed visit*. A contemporary remarks that: There are few preachers who impress one so much with the sense that what he says *is* truth, because it is so largely and broadly founded on Scripture, and human opinions and reasonings about it are ignored.

—MR. EDMUND STURGE, of the London Anti-Slavery Society, has been addressing *The Times* on slavery in Madagascar, asserting that Madagascar, the hope and pride of Christian missions, is becoming the prey of godless trading, and after abolishing slavery, is now again a market for the worst of all slave-trades. In the west of the island forced labour in gold-mines under the French is in full swing; eastward British settlers, so-called Christian, "often highly educated," are guilty of maintaining a concubinage slave-trade, which is described as the more cruel of the two, both being cruel and shameful. His letters appeared to take effect quickly as within three days the French Admiralty ordered their men-of-war in East African waters to chase all slave-ships, no matter under what flag, and to pursue with especial energy any which may be flying French colours. It now remains for the British Government to take the matter up with equal vigour.

—THE proceedings of the late Conference on Missions are published in two large volumes for the small sum of five shillings. No expense or labour has been spared in the accurate reporting and editing of the speeches.

—LORENZO DOW, the great American revivalist who used to travel about for thousands of miles on horseback, and turning up at unexpected places in the backwoods, would single-handed hold mighty revivals, and found church after church, never settled

down himself into any permanent pastorate. That was not the work that God had given him to do. "And he gave some to be apostles; and some prophets; and some evangelists, and some, pastors and teachers; for the perfecting of the saints, unto the work of the ministry, unto the building up of the body of Christ."

—THE Japan penny New Testament is, by a late Government order, made one of the text-books in the schools throughout that country, and is to be read daily by the same order.

—PREACHING at Lake Bluff, from the text "How shall I curse whom God hath not," Bishop Fallows declared himself in favour of woman's public ministry in the Church.

—THE Rev. George Bowen said in *The Bombay Guardian* of April 2nd, 1881, "There is not a word about wine in the instructions of Christ concerning the eucharist. What the disciples were to use was "the fruit of the vine," *i. e.*, the expressed juice of grapes, which is as innocent as the grapes themselves." Query? Ought the disciples of Christ to follow His words in this matter, or the corrupt traditions of men.

—THE number of people employed on the face of the earth in the various ways in which electricity is used, lighting, power and telegraphy, is now over five millions.

—A HOME paper is taking up the subject of special sermons to children. If preachers would speak so that the children in their audiences could understand, every one would comprehend them. The greatest in the kingdom of heaven are those who become as little children, says Christ, and His greatest preachers are those who are so simple that a little child can take in what they mean. Some preachers would have to part with a good deal of their "theology" and highflown language if they adopted this style, but they would reach the hearts of their hearers and greatly extend Christ's kingdom. When John Wesley began to preach, he was determined that he would preach so that the most ignorant in his audience should understand him, so he wrote out a sermon, and calling his cook Betty into his study he told her that he was going slowly to read it to her, and that when he came to a word that she did not understand, she was to say, "Stop!" He read about half a dozen words and Betty said, "Stop!" He carefully marked it for future alteration, and went on. In about another half-dozen words, Betty again said, "Stop!" Mr. Wesley said, "Surely, Betty, you know what that means," but she said, "No I don't, Master," so he marked it and went on. When he got to the end of his sermon he found it dotted all through, and dismissing Betty set to work and wrote it all over again, and repeated the process until Betty understood every word, and then took this sermon as the model for his future preaching. God has made the Gospel so simple that only a little child, and those who will humble themselves as little children, can understand it. The successful preaching of it must therefore be as simple.

—THE United States Senate has increased the penalty for transmitting indecent books, pamphlets, letters or postcards through the mail to five thousand dollars fine, in addition to five years imprisonment in the penitentiary. This is aimed at specially preventing the circulation of pamphlets advertising the crimes for propagating a knowledge of which, Charles Bradlaugh was sentenced to six months imprisonment some years ago in England. The notorious Ingersoll has obtained many atheistic signatures to a petition praying for the repeal of this law. The United States Senate has replied by increasing the punishment.

—A WRITER in the *Indian Witness* well says, "To a Christian, be he Asiatic, European, or American, who is really moved by the Holy Ghost and the grace of God to consecrate his life to the service of his Lord, the consideration of rupees, annas and pies will never occur. It was not 'pecuniary inducement' that brought out such able and noble workers as we have in the European and American Missions. If money had been the inducement, we would have never had Duff, Wilson and others of like stamp. If money had been the motto of the learned and earnest labourers like Macdonald, Miller, Smith, Mather, Sackell, Sherring, Scott, Hewlett Davis and such like men, we would never have secured these 'superior articles.'"

—A CELEBRATED writer has said that if you want to lift a heavy mass of material you must put your lever under the lowest part, and in lifting that you lift the whole. Just the same with mankind. Put the lever of the Gospel under the very lowest strata of society, and we lift the whole. Some people sneer at the idea of saving "jungle" and "hill" folk, but the "lower classes" are the most promising, and in the end, theirs are the most influential kind of conversions that can possibly take place. Many Christians seem to forget, if they ever remembered, that when Jesus Christ came to this earth He had the choice of coming in the form of any man He chose from the highest to the lowest, and He deliberately chose the lowest and came as the child of one of the very poorest maidens in Palestine. There is wonderful teaching in this fact, to those who will ponder over it. "The poor have the Gospel preached to them" is one of the standing badges of true living Christianity.

—THE *Bombay Catholic Examiner* quotes our figures showing that the Roman Catholics of Europe have doubled within the past century (the increase of population), but omits to quote the fact that Protestants have quadrupled during the same time.

—THE *Rock* remarks that the temptation of the Church of England lies in the direction of Ritualism, that of Non-conformists in latitudinarianism.

—MR. CAINE M. P. is expected in Bombay about Nov. 10th. His travelling-companion and interpreter will be the Rev. Thos. Evans, the well-known missionary, lately of Monghyr. Mr. Caine is one of the Parliamentary leaders of the Temperance Party in England, and he intends to enquire very closely into the Indian drink question. He is not likely to look at the question through official spectacles.

—THE *Methodist Record* for October is vigorous as usual. It has a very useful article on "Drink amongst the Masses of India," in which the heavy drinking habits of some Europeans is alluded to. It is pointed out that many of those who are beer-drinkers in England are brandy-drinkers in India. The Army Temperance Association which has supplanted Mr. Gelson Gregson's old Total Abstinence Movement provides for the dual basis of moderate drinking and teetotalism, when the Church of England Temperance Society in England works only on the latter basis in the Army. Any one who knows anything of Indian life knows that if there is any need for a soldier to be a total abstainer in England, there is tenfold that need in India. The writer of the article speaks of the fact that in India as in England, the Government licensed drink-shops flourish best in the most squalid districts, districts which have been made wretched by drink. Where there used to be one drink-shop in Bombay, there are three now, and not a Native street without one.

—THE results of the Revival Services at Byculla and Colaba are summed up, resulting in eighty professed conversions. Mr. Clutterbuck and Mr. Bateson carried out the most excellent plan of visiting all the Europeans and Anglo-Indians they could in the Byculla and Colaba districts during the period of the services, at their own homes. This resulted in many more deciding for Christ. Mr. Bateson is just appointed Senior Wesleyan Chaplain to the Punjaub. Many more earnest young men of his stamp are greatly needed in the British Army in India. The State-Licensing and provision for impurity fostered by the C. D. legislation throughout the Indian Army for the past twenty years, has brought it to such a state, that nothing but a mighty spiritual revolution will counteract.

—THE Japanese seem to be importing everything that is European, however bad it may be. *In addition to the system of State* Regulated Vice introduced by the late Admiral Ryder, the consumption of beer is rapidly spreading in the islands. The importation last year was double that of the previous year. Several Japanese breweries have been established which are selling as fast as they can brew. Wines and Spirits have leaped up from £41,054 to £68,248. £13,907 worth of brandy was imported into Yokohama alone last year. Whiskey and gunpowder generally accompany each other, and the importation of arms and ammunition has more than doubled. A Christless civilization is a delusion and a snare. These things call loudly for increased energy of the Christian Church with regard to mission-work in Japan.

—£20,000 worth of idolatrous images for Romanist worship, made from mother of pearl and olive-wood were exported from Jerusalem to Europe and America. What a spectacle! £20,000 worth of idols made by Jews and Mahommedans who profess not to believe in idols, and bought by pseudo-Christians. The light which shines from the pages of an open Bible will alone dispel this darkness.

—THE value of the fearless outspokenness of one man, has been illustrated in the case of the Rev. R. F. Horton, who has just resigned the Presidentship of the Huddersfield branch of the Baptist Union. This gentleman is the author of a book entitled "The Inspiration of The Bible" written expressly to undermine the historical authenticity of the Old Testament. Mr. Henry Varley fearlessly exposed him in the pages of "*Word and Work*," and he has had to go. Christ believed in the authenticity of the Old Testament, simply

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saying "It is written" when quoting it. It is surely not too much to ask his professed followers to do the same, or give up their profession.

THE DRINK QUESTION IN INDIA.

The *Indian Methodist Times* says that:—At the last meeting of the Calcutta Missionary Conference, two or three important steps in the right direction were taken in regard to the Drink Question in India. The first was a resolution in favour of the speedy establishment of a Temperance Alliance for the whole of India. The second was on the subject of Local option in regard to the establishment of outstills and drinkshops and of course strongly in its favour, and the third was a resolution to the effect, that Mr. Madge, who is no prentice hand at such matters, should gather from all available sources, information on the present working and results of the excise system with a view to the preparation of a strong memorial to the Government which shall be based on facts not to be gainsaid.

In Bombay we are a long way behind Calcutta in dealing with the drink question. We need a Mr. Madge, backed up by a body like the Calcutta Missionary Conference, deeply in earnest on moral questions and working on right lines. Somehow the "Indian Temperance Association" of Bombay lacks power. To any one familiar with the intensely practical temperance agitations of England and America the attempts at Temperance meetings in Bombay seem mere child's play. Is it that the estimable gentleman who acts as Secretary has his hands so full of other things that he has no *time to work up the meetings? Or is it* that the members take no real interest in it? Associations have their use, but to make any sort of progress there must be real, individual, hard work along with it No general would go to war with an army of wooden soldiers, nor could he hope to win the battle unless his men knew under what banner they were going to fight. Drawing room songs and American statistics are not the tools to fight the battle with in India. Here, if anywhere, is needed the inspiration and the power of God A Society that postpones the question month after month as to whether or no its meetings shall be opened with prayer, will do nothing. In India, as in England, the temperance battle will only be successfully fought under the banner of the Lord of Hosts Let three or four earnest men, like Mr. Madge, or like the Darjeeling Secretary, set to work and plan out a basis for action, whether for the enlightenment of the community, or the appeal to Government, or whatever form of work seems most urgently needed. Let what public meetings are held work up to the furtherance of these plans, the spread of facts regarding the question in India, and then all, Christian, Mahommedan, Parsee and Hindu who have the good of the country at heart will rally round. the cause will be built up and the work established.

H. E. R.

—Sir Wilfrid Lawson says: "There is an old saying of which I am fond. Some great man has said: 'I never knew any one to get lost upon a straight road.' It is only when you try to make short cuts—when you try to dodge a principle—that you get into scrapes."

Epitome of News.

SATURDAY, OCTOBER 6.

—Work on the Bengal-Nagpur Railway is now being pushed on with great energy. At Dehika, six miles from Asansol, earthwork and bridgework are making rapid progress, and 800 carts are at work bringing stone. The bridge over the Damuda river is being commenced in the hope that there will be no further floods this season, and the weather has lately been favourable.

—The anxiety at the prospect of a failure of the harvest is growing in Kattyawar. A correspondent writing from beyond Wudwan says:—"The weather is very hot. If the rain does not fall in ten or twelve days no grain can be sown, so there will be an utter failure of that crop. Only irrigated crops of wheat—and those are valued at twelve annas the rupee—can possibly be raised; there is no unirrigated wheat." "Til is six to eight annas the rupee, bajri eight annas, jowari four annas. Cotton cannot be correctly quoted, for it depends on the cold dew and cloudy weather in December and January." Great scarcity prevails in Nasik and Ahmednagar.

—Bishop Thoburn expects to reach Bombay on December the 10th, and to proceed to Calcutta on the 11th. Bishop Fowler, accompanied by his wife and son, expect to visit India this cold season. Mr. W. H. Craig, a prominent layman of Kansas city, Missouri, U.S. hopes to take in the Indian Methodist Missions this winter.

—The British Consul at Loanda, in a recent report on the agriculture of the province of Angola, describes the method of obtaining palm oil, the great staple of trade along the rivers of Western Equatorial Africa. The palm from which the oil is obtained may be said to be a wild product of those regions. The fruit grows in large clusters, nearly pear-shaped, or somewhat like a huge branch of very bright red grapes, some clusters counting perhaps a thousand nuts, which are partially embedded in a kind of fibrous matting. The nuts and fruit are the size and nearly the shape of a pigeon's egg, of a bright red colour, tinged sometimes with yellow, and in some cases deepening in shade almost to black. The nut is composed of three parts, the outer covering, the hard nut, and the inner kernel. The outer covering is from an eighth to a quarter of an inch in thickness, of a fibrous nature, and in this is the oil. To extract the latter the nuts are boiled and beaten to separate the oil from the fibre, which is then skimmed off and put away in pots ready for sale, requiring no further preparation. The inner nut is cracked, and the kernel, which produces a fine white oil, is sold. A few years ago oil from Angola sold in Europe for about £40 a ton; it has now gone down to £20, and there is said to be no prospect at present of an improvement in the price, because so many substitutes of a cheap kind, notably petroleum, are now employed in manufactures such as soap, candles, &c., where at one time palm oil alone was used. The meal of the kernel, after the oil is pressed out, is used to make seed-cake for cattle. The oil is also used as an article of food, but it is then subjected to a little more refining than when it is intended for commerce.

—Seventeen out of every hundred of the population of Ireland left the country last year for foreign shores At this rate every man, woman and child will have emigrated in another score of years. This is a settlement of the land question that not many landlords can look forward to with equanimity.

—Mr. W. Alfred Redwood circulates a printed letter pleading for increased missionary effort in Malvalli, Mysore. He speaks of some of the villages of that district as "little Sodoms without even a Lot in them."

—Dr. C. S. Edwards of St. Bartholomew's Hospital, London, only required forty-eight hours notice to start for the Niger, in East Africa, as a Medical Missionary. "The King's business requireth haste."

MONDAY, OCTOBER 8.

—The anniversary meeting of the Eurasian and Anglo Indian Association of Madras was held on Saturday afternoon in the People's Park and the Town Hall, and was largely attended. Mr. D. S. White presided, and delivered an address, referring to the satisfactory report for the past year. He claimed that the Eurasian colonies near Bangalore were a success, the settlers having settled down to agricultural work with benefit to themselves and their children. The latter were certainly thriving on ragi and other grain better than on bread. He spoke in favour of the National Congress. The other speakers included the acting Archdeacon of Madras, the Rev. Mr. Whitamore, Vicar-General Meyer, Mr Gantz, Mr. Elliot, and a delegate from the Whitefield Colonies.

—A report has been published in New York of an interview with the Canadian Premier, Sir John Macdonald, which represents him as saying that the policy of Canada in respect to the retaliation measures of the United States is one of entire inaction, pending the development of events. There is no expectation that anything will happen until the opening of the fishing season next May. Sir John denies that there is any intention to discriminate against American commerce on the Canadian canals. He asserts that the rebates complained of are intended to develop the trade of Montreal; Americans can earn those rebates on exactly the same terms as Canadians—namely, by taking their traffic to Montreal. Canadians trading with Oswego or Kingston do not get any rebate, any more than Americans. The Premier remarks that the New York canals are closed to Canadians. He declares himself in favour of the proposal of the town of Kingston that all the canal tolls in the Dominion should be abolished, which would benefit American shippers equally with the Canadian.

—A temperance conference has been held in Hull under the auspices of the British League, and a public meeting, at which Mr. W. S. Caine, M. P., President of the League, was the principal speaker. He said there was a growing danger in the temperance movement to lean too readily upon legislative remedies and to neglect teetotal meetings. Unless they increased the number of teetotallers the movement would go back. Even if they had local option and the direct veto, unless they had the majority of the people in a given district prepared to do without the accommodation for the sale of alcohol they were not going to do what they talked about. He did not believe there was a single large town in the United Kingdom that would adopt Local Option if it was passed to-morrow. The first duty of the temperance party was to make teetotallers, and the more they made the more men would be sent to Parliament who would vote for the direct veto and absolute prohibition on Sunday.

—The *Chronicle* of the London Missionary Society for the present month prints two letters from the Rev. James Chalmers, who writes hopefully of missionary effort among the cannibal natives of New Guinea: "There is a change seen even in the appearance of the natives. They were a wild cannibal lot a few years ago. One of the natives who came off spoke a little English. Pearse asked him if they eat man, and was answered: 'No; no eat man now, all fellow missionary now.' In the evening, at seven, a bell rang, and soon hymn-singing was heard; they were having evening prayers You cannot realise it—savages, cannibals, murderers, now seeking to worship God. It was strangely pleasing to hear an old hymn tune in such a place."

—The International Women's Christian Temperance Union have set apart October 14th as the day of prayer for the spread of Temperance principles.

Tuesday, October 9.

—Major Barttelot, who was left by Mr. Stanley in charge of a station near the confluence of the Aruwimi and the Congo, has been murdered by his carriers while on an expedition to reach Stanley. The expedition, consisting of three white men and 545 natives, set out in June; and it is essential to recall to mind that Tipoo Tib's assistance was relied on in organising Major Barttelot's expedition. Tippoo Tib, a mighty slave trader, stood in the same relation to Stanley as Zehber to Gordon; and Stanley, being his own master, had enlisted Tippoo in his service, and appointed him Governor of the Stanley Falls. His power and influence were very great; and up to the time covered by a despatch published in London in March, Tippoo's loyalty seems to have been sincere. The head Arab and his men, after killing Major Barttelot, made off towards Stanley Falls. The time goes by and no news is heard of Stanley himself. Many theories are rife as to what has become of him, but unless some clue soon turns up the fears that he has met a sad fate, like David Livingstone, will deepen into certainty.

—The drink question is beginning to occupy serious attention in Belgium. It is felt that something must be done. A newspaper published in a poor part of Flanders states that the daily consumption of a working man —not a drunkard—there includes at half-past five a.m. a "worm-killer," at eight a.m. an "eye-opener," at eleven a.m. a "whip," at two p.m. a "digester," at five p.m. a "soldier," and at half-past seven p.m. a "finisher." His regular yearly expenditure for drams, without counting extra libations on festive occasions, amounts to 219f.—a rather important item in a family budget of from 800f. to 1,200f. a-year.

—The Berlin correspondent of the *Standard* cites as a proof that the Emperor William is resolved to rule with absolute impartiality, his answer to an address presented to him by the Evangelical Alliance. While expressing high satisfaction at the work of that body hitherto, his Majesty says that he "is, at the same time, confident that the Alliance, in performing its duties, will not refuse to respect the religious convictions of its opponents, and will not fail to exercise the tolerance it dictates."

—Mr. Spurgeon is about to publish a work which in part of its title is calculated to recall that of one of the most characteristic productions of the late William Huntington, S.S. The volume is to be called "The Cheque Book of the Bank of Faith," and is to contain a collection of "Precious Promises for Daily Use," presenting many of the qualities of the author's "Morning by Morning," which has achieved a remarkable popularity. One of the most salient features of the Cheque Book is the prominence it will give to the "outward and inward experience" of the author in illustration of the truth of the promises which he desires to enforce. Mr. Spurgeon's health is decidedly better, though his recovery is much retarded by the changeableness of the climate.

—At a missionary meeting at Birmingham recently Rev. George Owen delivered an address on "Work in China." He said he had no fear as to the value of the work in China; he believed the Chinese, comprising nearly one-third of the human race, would, in time, adopt Christianity with a heartiness and vigour that would astonish the world. He pleaded for sending out to that country three thousand more missionaries at a cost of £180,000 a year.

—At Broom-park Congregational Chapel, Sheffield, the other day Mr. E. Sherman Oakley was ordained as a missionary of the London Missionary Society. Mr. Oakley's destined field of work is India, and he is to be attached to the Ramsey College at Almora, N. W. P., which has 700 students in training.

—The "Yorubans" is the name of a Young Men's Missionary Band, in connection with the Church Missionary Society at Hull. Its object is to interest young men and others in the cause of foreign missions. During the past year twenty-eight meetings of members have been held, at which addresses were given and papers were read on mission work in some of the countries where the Society labours.

Wednesday, October 10.

—The P. & O. Company's s.s. *Siam*, with the English Mails of the 28th ult., left Aden for Bombay at noon on Tuesday; and the same Company's s.s. *Britannia* left for Colombo and Australia also at noon the same day.

—The rising of the Nile in Egypt has been considerably below the average this year. A telegram from Alexandria of September 16th says:—The estimates as to the amount of land which will be uncultivable, owing to the want of water, next year, vary from 100,000 to 600,000 acres. Mr. Willcocks, of the Public Works Department, has already inspected the four provinces of Minieh, Assiout, Beni-souef, and Ghizeh, which comprise 1,350,000 acres. He estimates the uncultivable area in these provinces at from 88,000 to 130,000 acres —say, from 6½ to 9½ per cent. A despatch of Sept. 19 adds:—It is now believed that the total uncultivable area will amount to between 200,000 and 250,000 acres The loss of taxation over this area would be between 100,000*l.* and 300,000*l.*

—In view of the inadequate harvest in France the Government will probably avail itself of the powers conferred upon it by the law of 1867 to suspend by decree the collection of the import duty of five francs per 100 kilos on cereals. The wheat harvest has been deficient, and the price of corn, and, consequently, of flour, has experienced such a rise as to compel the bakers to raise the price of the quartern loaf to an amount which it has not reached for the past thirty years—namely, 80 to 85 centimes. Consequent on the municipalities of St. Denis and St. Ouen lowering the price of bread, the masters have reduced the wages of the men. The journeymen, incensed at this, struck, and on Sept. 15 made an attack on the principal baker's shop in the former town, destroyed the fixtures, and carried off all the loaves. Bread carts sent from Paris, to supply the inhabitants of St. Denis, were also plundered.

—From the London *Daily News* we take the following account of the accident which happened to the P. & O. s. s. *Nepaul* as she was leaving Marseilles on Sept. 13th. "What moonlight there was did not last long and it was pitch dark when the vessel was out of the pilot's hands. He had left the vessel perhaps ten or fifteen minutes when the accident happened. It took place as the *Nepaul* was going at full speed. She struck upon the shelving rocks of the Ratoneau Isle, under Fort Banc. The passengers, who were below, rushed on deck; but the officers were cool and the boats all ready to be lowered, so that the panic was soon allayed. It seems inconceivable that the *Nepaul* should have steered upon the rocks, and Captain Cole clearly thought so. We could feel that we were not caught in the rocks, and in a short time it was observed that the water-line was not where it ought to be. Distress rockets were sent up, and pilot-boats came to our help from Marseilles. A pilot advised backing the engines, and then going on a quarter of a mile, to run the *Nepaul* into a shallow creek. She is a steamer with water-tight compartments, so that the engine was none the worse for the damage done in the forepart. The passengers were landed at the creek; and the injuries looked into. It was found that the hold was full of water. Captain Cole, on ascertaining this, groaned out, 'God help me!' Despair had turned him as if to stone. A little later he staggered, gasped for breath, and fell down dead. The first lieutenant then took the command, and the body was carried to the deck-cabin: More rockets were sent up and guns fired. A number of tug-boats came from Marseilles early in the morning. One of them took the passengers back, and six were tackled on to the *Nepaul*, which was tugged stern foremost with her engines reversed into port, and then unloaded and examined by divers. It was found that five ribs were injured. All the passengers' luggage was got out in time to be landed and taken with them by rail to Brindisi, where the company's agent telegraphed for one of its steamers to take them up."

Thursday, October 11.

—The "Black Mountain expedition" under command of General McQueen is in active operation, several villages have been burnt and crops destroyed.

—The Upper Burmah Summary report says that except in Shewbo, where several dacoities, mostly not serious, occurred, and in Pakokku, where also there were some dacoities, the condition of the Upper Burmah districts was generally satisfactory.

—Some graphic and moving letters on African slavery are being published in the *Ayrhire Post*. The writer is an eye-witness of the horrors he describes. Where Livingstone died men, women, and children are bought and sold. It is not the mere buying and selling that is the worst horror; it is that they are flogged, mangled, ripped up, murdered, burned. These things must be brought home to the heart and conscience of the country, says the *British Weekly*.

—Wi Pere, a Maori chief has been setting forth to a public audience at St. James's Hall London, a colonisation scheme He offers two millions of acres of land to English colonists if they will only emigrate. The meeting recommended the scheme to the support of the British Government, capitalists, and philanthropists.

—Prince John Adolphus Schwarzenberg died recently at his palace of Frauenberg, near Budweis, aged eighty-nine. He was the richest landowner in Austria, and the fortune which he leaves is reckoned at nearly ten millions sterling.

—The large building on the top of Chatham Hill, designed for the assembly-rooms of the New and Latter House of Israel, will probably be converted into a large factory for the manufacture of jam.

—The system of "forced labour," (slavery for a term of years), still exists in the villages of Baroda.

—The St. Petersburg correspondent of *The Daily News* writes:—"The Russian police have recently discovered the existence at Odessa and Warsaw of well-organised bands, the members of which, under false pretexts, have persuaded a number of young Russian girls to leave their homes and to go with them abroad, ordinarily to Hamburg, where they are embarked on board Transatlantic steamers bound more especially for the great ports of South America. It is stated that Russia and Austria overflow with the agents of these bands, which have their central office at Hamburg. The agents receive up to 5,000 roubles for every attractive victim they succeed in bringing on board a steamer. The Russian police are joining with those of Hamburg in putting an end to this infamous traffic."

Friday, October 12.

—The Government of Bombay assembled at Mahableshwur yesterday.

—The P. & O. steamers between London and Calcutta and back are about to resume calling at Madras. The *Pekin* from London to Calcutta is expected to call at Madras on the 12th, and the *Khedive* from Calcutta to London, on the 26th instant.

—The total number of deaths registered in Bombay during the week ending Tuesday, 9th Oct., 1888, was 500, being 9 more than the preceding week and 43 more than the week ending the 4th Sept., 1887; 70 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 23; Brahmins, 27; Lingayet, 1; Bhattias, 6; Hindoos of other castes, 272; Hindoo outcastes, 25; Mussulmans, 107; Parsees, 21; Jews, none; Native Christians, 14; Eurasians, 2; Europeans, none; while the rate of mortality per 1,000 of the population was 27·62. There were 106 deaths from remittent fever, being 1 more than the last week and 13 more than the corresponding week of last year. There were 8 deaths from cholera last week The mean number of deaths from cholera in the corresponding week in the preceding five years was 5. The deaths from the diseases of the respiratory system, diarrhœa, and dysentery were 93, 16, and 13 last week, against 66, 22, and 11, respectively, in the corresponding week of last year. During the week 297 births were reported in the different districts.

—The *Times of India* says:—Sterling Exchange has rather lost ground this week. Dear money in London has made Banks rather unwilling to draw, but dear money here has made them unwilling to buy freely. Council Bills sold at 1s. 4 7-16d. per Rupee to the extent of twenty lakhs, five lakhs of Transfers being placed at 1s. 4⅛d. No more Railway Bills were offered this week apparently, and Government announce their intention of offering thirty lakhs of Councils next week. Bar Silver remains at 43d. per ounce, without much business passing in it at the moment. Exchange closes quiet, with a downward tendency, but the Money market should prevent the fall being great.

—The following is the summary of the Bombay season reports:—Rain during week slight in parts of Hyderabad, Upper Sind Frontier, Ahmedabad, Panch Mahâls, Broach, Surat and Tanna, but good throughout Deccan and Southern Mahratta Country, where crops and grazing are much improved. Total rainfall generally deficient and more needed urgently throughout Gujerat, Kattywar, and Konkan, where crops are suffering. Harvesting of early crops progressing in parts of Hyderabad, Kaira, Surat, Khandesh, Nasik, Rutnagherry, Satara, Canara and Kattywar; and sowing of late crops in parts of Hyderabad, Kaira, Surat, Khandesh, Nasik, Poona, Sholapur, Satara, Bijapur, Belgaum, and Kattywar. Cotton damaged by insects in Wadhwan and standing crops by blight and storm in parts of Hyderabad, by storm in parts of Upper Sind Frontier, and by blight, insects, rats, and crabs in parts of Kurrachee. Fodder scarce in parts of Kurrachee, Kaira, Khandesh, Nasik, and Kattywar. Agricultural stock suffering in parts of Kurrachee, Hyderabad, Broach, Nasik, and Kattywar. Scarcity of drinking water felt in one taluka of Ahmedabad and parts of Broach. Prices rising in parts of Kurrachee and Surat.

Princess Eugenie of Sweden, sacrificed her family jewels to build a hospital upon an island off the coast, where poor cripples might be nursed and healed. Her brother, the King, thought her crazy to sell all the crown jewels that had fallen to her share. But they were to her the unused motor, that, properly applied and connected with benevolent work, might yet set in motion a thousand blessed wheels of help and healing.

TELEGRAPHIC NEWS.

Berlin, October 5th: Prince Bismarck has stopped the German expedition which was being prepared to go to the relief of Emin Bey, as he fears the hostility of the natives.

Vienna, 5th: The Emperor William, the Emperor Francis Joseph, and Prince Rudolph are hunting in Styria. The Emperor William proceeds thence to Rome next Wednesday.

Poona, 5th: An application will be made to the High Court, Bombay, on Monday next, for transference of Hanmantrao's appeal from the District Court, Poona, to the High Court, Bombay.

Simla, 5th: A telegram from the 4th column reports severe fighting to-day. Captain K. H. H. Beley was killed, and Captain O. C. Radford, 4th Punjab Infantry, and Lieutenant F. J. Cleeve, R. A., were wounded. The column has occupied Katkai.

Zanzibar, 6th: The insurgent natives have released the Sultan's steamer which they captured, but have detained all the male British subjects who were on board, declaring, however, that they will do them no harm.

Cairo, 9th: It has been decided to increase the Egyptian army, probably by one brigade. Latest reports from Suakin state that the place is rapidly tranquillizing, and that the number of the rebels besieging the town is diminishing.

London, 10th: The prospectus of the Salt Union for working the salt mines in England and Ireland has been issued with a capital of three million pounds sterling.—The British Indians settled along the Zanzibar Coast are great losers by the stoppage of trade there, owing to the rising of the natives.

Washington, 10th: The Agricultural Bureau's monthly report states that the average condition of the crop in ten cotton States is 78⅞ per cent. The report adds that the crop has suffered from excessive rain and wind in August and September, which delayed the picking. There is, however, a slight improvement lately.

London, 11th: A great strike among the colliers in Yorkshire is impending. Many thousands of them have demanded an increase in their wages.—The Porte has decided to establish an arsenal with dockyard and harbour works at Jeddah, and to station a flotilla there for service in the Red Sea. The Porte has been warned that the fall of Suakin is imminent.

Simla, 11th: At the meeting of the Supreme Legislative Council to morrow, the Bill for supplementing the Calcutta and Bombay Municipal Acts will be passed. The Hon. Mr. Scoble introduces a Bill to make a further provision for the administration of estate of the late King of Oudh.

Poona, 11th: Hanmantrao's appeal came on for preliminary argument to-day before Mr. Candy, the Sessions Judge. Mr. Merwanjee, pleader, appeared for the appellant. Mr. Little watched the case for Government, but got notice to answer certain points to-morrow to enable the judge finally to decide on Saturday.

—When Thales was asked which was the easiest and the hardest thing in the world, he answered, "The hardest is to learn to know thyself, and the easiest is to blame the action of others.

—When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed.—*Bishop Horne.*

The Church Missionary Society now has 333 European Missionaries in the field; of this number 261 are clergymen, 40 laymen and 32 are ladies.

THE FORTHCOMING SUNDAY-SCHOOL MEETINGS IN BOMBAY.

Rev. R. MacOmish, who has kindly undertaken to act as Hon. Secretary of the arrangements, informs us that:—At its last meeting (Monday 8th inst.) the Committee of the Bombay Missionary Conference fixed upon the 19th and 20th of December as the dates for the meetings of the Sabbath School Union in Bombay, decided upon the subjects to be discussed and appointed a Sub-Committee to arrange further details. The subjects chosen relate chiefly to Sabbath-School work as pursued under its special conditions in India, and the difficulties arising therefrom. The success of the meetings will of course depend largely on the amount of hearty interest taken in them by the Christian public of Bombay.

NOTES FROM JABALPUR.

In a letter received by Rev. C. P. Hard, on the fifth instant, Bishop Thoburn says; "I am sorry for our long detention here, but many things have combined to keep us back. . . . . I must see six thousand dollars, or most of it, provided for the Pakour Orphanage before I see India. God is helping me, but much remains to be done. . . . . I fear our faith will be taxed severely in the next year or two. But it will be good for us. . . . . Candidates have strangely become scarce. Of a dozen I had in tow a year ago only two remain, and they are not certain. What makes this harder is the fact that I have now to provide for North India as well as the South India and the Bengal Conferences. We are not to have large reinforcements from home. We must develop *Native Preachers.* . . . . . " The Bishop urges an advance in Native Sunday-school work.

Jacob Samuel, of the Bengal M. E Conference, has been added to the Jabulpur force. Special prayer is requested for the city of Bhurtpur, in which Rev. Paul Singh of the Bengal Conference, with his family has taken up work in place of Rev. Jacob Samuel. There is a kingdom lying in darkness.

Last Sunday in the M E. Sunday-school, there were 800 boys, 300 girls; and during the preceding six days in the Bible School 944 children; adults in school during the seven days 847 men and 376 women; Total 3,267 different persons.

The *Sunday-School Journal* (New York) for October says;—"Through the courtesy of the Rev. C. P. Hard we have the proceedings of the Fifth Session of the India Sunday-School Union held at Cawnpore in January last. The Union is composed of missionaries of all the various denominations of Christians represented in India. As an illustration of the method of procedure in that distant field we give the minutes of the session of the first morning of the meeting. The reader will notice the adaption of the work to the land in which the work is done, showing that no cast-iron rules will answer for the whole world, though the same principles are alike applicable everywhere."

—As you learn, teach; as you get, give; as you receive, distribute.

MISSING!!

"You don't say so! Where on earth has she gone?"

"I can't say, sir, but it's plain enough she *is* missing. Has n't been seen since last night when she went up to her room."

I *was* put out, I own; my man on waking me had informed me that the cook was missing; she had gone to bed without anything being noticed amiss, and was now nowhere to be found. She was always an odd woman, but a capital cook. What had become of her! The very last sort of a person to disappear in this way—a respectable elderly Scotchwoman—really quite a treasure in the country, and the more I thought of it while I dressed, the more puzzled I became. I hardly liked to send for the police; and then again it was awkward, very—people coming to dinner that day, it was really too bad.

But I had scarcely finished dressing, when in rushed my man again. I do so dislike people being excited, and he was more than excited.

"Please, Sir, Mr. Vend has come around to see you; his coachman has gone, went off in the night, and hasn't left a trace behind, and they say the gardener's boy is with him."

"Well," said I, "it is extraordinary; tell Mr. Vend I'm coming; stay, I'll go at once."

It was really past belief, the three of them! After an hour's talk with Vend, no explanation offered itself, so we decided to go to town as usual.

We walked down to the station, and saw at once something was wrong. Old Weeks, the station master, was quite upset, his pointsman was missing, and the one porter had to take up his duty. However, the train coming up, we had no time to question him, but jumped in. There were three other people in the compartment, and really I thought I was going off my head when I heard what they were discussing. Vend, too, did n't seem to know if he was on his head or his heels. It was this that startled us so: "What can have become of them all?"

I heard no more. I really believe I swooned; but at the next station—a large one—we saw consternation on every face. I pinched myself to see if I was dreaming. I tried to persuade myself I was. Vend looked ghastly. A passenger got in; he did not look quite as dazed as some did, but savage and cross For a time none spoke; at last some one said aloud—I don't think he expected an answer—"What on earth's become of them?" and the cross-looking man, who had got in last, growled out, "That's the worst of it; they are not *on earth*, they are gone My boy always said it would be so; from the very first moment I heard it, I knew what had happened; often has he warned me. I still have his voice ringing in my ears.

"'I tell you in *that night* there shall be two men in one bed, the one shall be taken, and the other shall be left.'" Luke 18: 34.

"I know only too well that '*that night*' was *last* night. I've often prayed for it without thinking, and so I daresay have you, 'Thy kingdom come.' It makes me so savage I don't know what to do."

Now I was an atheist, and did not believe the Bible. For the last thirty years (I am past fifty) I had stuck to my opinions, and when I heard men talk religious trash, I invariably objected.

But this seemed altogether different. I tell you, for a thousand pounds I could n't have said a word. I just hoped it would all turn out a dream; but the further we went, the more certain it became that we were all awake, and that by some unaccountable visitation of Providence, a number of people had suddenly disappeared in the night.

The whole of society was unhinged; everybody had to do somebody else's work. For instance, at the terminus a porter had been put into Smith's stall, as the usual man was missing. Cabs were not scarce, but some of those who drove them seemed unlicensed and new to their work. The shutters in some of the shops were up, and on getting to my bank I heard that the keys had only just been found.

Everyone was silent and afraid lest some great misfortune was coming. I noticed we all seemed to mistrust one another; and yet as each fresh clerk, turning up late, entered the counting-room, a low jeer went round. The chief cashier, as I expected, did not come. The newspapers no one cared to look at; there seemed a tacit opinion that *they* could tell us nothing.

Business was at a stand-still. I saw that very soon. I hoped as the day wore on it would revive, but it did not. The clerks went off without asking my permission, and I was left alone I felt I hated them. I did not know what to do; I could not well leave, else they might say the bank had stopped payment, and yet I felt I could not stay there. Business seemed to have lost its interest, and money its value. I put up the shutters myself, and at once noticed what a change had come over the city while I had been at the bank. *Then* all were trying to fill the void places; *now* it seemed as if the attempt had failed In the city some streets had that dismal Sunday appearance, while a few houses had been broken into; but in the main thoroughfares there was a dense mass of people, hurrying, it struck me, they knew not where. Some seemed dazed, others almost mad with terror. At the stations confusion reigned, and I heard there had been some terrible accidents. I went into my club, but the waiters had gone off without leave, and one had to help oneself. As evening came on, I saw the lurid reflection of several fires, but horrible to say, no one seemed to mind, and I felt myself that if the whole of London were burnt, and I with it, I should not care. For the first time in my life I no longer feared death; I rather looked on him as a friend.

As the gas was not lit, and darkness came down upon us, one heard cries and groans. I tried to light the gas, but it was not turned on. I remembered there was a taper in the writing-room, so went and lit it; but of course it did not last long. I groped my way into the dining-room, and helped myself to some wine, but I could not find much, and what I took seemed to have no effect; and when I heard voices they fell on me as if I were in a dream. They were talking of the Bible though, and it now seemed the one book worth thinking of, yet in our vast club-library I doubt if I should have found a single copy.

One said: "What haunts me are the words 'Watch, therefore.' You can't *watch* now."

And another answered, "I have ringing in my ears, 'Now is the accepted time; now is the day of salvation,' and, of course, it is n't *now*, far from it!"

"The summer is past, the harvest is ended, and I am not saved," said a third. And then the first one said, "Yes, it used to be: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

How that phrase "used to be" sank into my heart. I'd have given anything to have had a talk with my old cook. I thought of my dinner-party. Little had I imagined a week ago, when I issued the invitations, how I should be passing the hour.

Suddenly I remembered the secretary had been a religious fanatic, and I made my way slowly to his room, knocking over a table, in my passage, with glasses on it. It fell with a crash, which sounded through the house, but no one noticed it. By the aid of a match I saw candles on his writing table and lit them. Yes! as I thought, there was his Bible. It was open, as if he had been reading it when called away, and another book I had never seen before lay alongside of it—a sort of index.

The Bible was open at Proverbs, and these verses, being marked, caught my eye:—

"Because I have called and ye refused, I have stretched out my hand and no man regarded; I will also laugh at your calamity: I will mock when your fear cometh."

I had never thought before of God laughing—of God mocking. I had fancied man alone did that—man's laughing had ended now—I saw that pretty plain.

I had a hazy recollection of a verse that spoke of men wanting the rocks to fall on them: so looked it up in the index. Yes, there was the word "Rock," and some of the passages were marked with a pencil. One was—Deut. 32: 15. "He forsook God which made him, and lightly esteemed the Rock of our Salvation."

Perhaps he marked that passage after he had had a talk with me. I once told him, I remember, that "His God was a myth, and time would prove it; and he answered, "Never." "Heaven and earth shall pass away, but My word shall not pass away, He may come to-night." I laughed, and said, "What odds will you take? I will lay you long ones." Another passage marked was, 1 Samuel 2: 2: "Neither is there any God like our God;" and lower down still: "Man who built his house upon a rock."

I had no need to look that out; I knew what it referred to. And then my eye caught Matthew 17: 51—"The earth did quake, and the rocks rent." That was when Christ died—died to save sinners, died to save me—and yet I have striven against Him all my life. I could not bear to read more. I shut the book and got up. There were some texts hanging over the fire-place.

"Repent ye, therefore, and be converted, that your sins may be blotted out."—Acts 3: 19.

"*The blood of Jesus Christ, His Son, cleanseth us from all sin.*"—1 John, 1: 7.

"Now is the accepted time, now is the day of salvation."—2 Cor. 6: 2.

As I turned to leave the room these caught my eye, and I said: "Well I HAVE been a fool."—*From The Watchword.*

HUMAN AND DIVINE LAW.

It is a frightful blunder to place the educative power of the law on the side of a wrong. Let the thunder of the legal code be like that of Sinai, "Thou shalt not." Back yonder, in that distant twilight, Moses might have said, "O Lord, the people are not ready for these prohibitory laws. Public sentiment is not educated sufficiently. They will lie and steal and worship idols. Let us go at the reform gradually. Give them licence laws, low licence for worshipping a calf; high licence for worshipping a full grown cow." No; "thou shalt not" has thundered down the ages, educating all the time up toward its level. It is said that when the Roman emperors fought with the gladiators, leaden swords were used. A licence law is a very clumsy sword wielded against the wrong by "the powers that be." It is the duty of government to make the path upward plain as possible and easy as possible, and the way to wrong dark and difficult.

"But," it is objected, "you cannot enforce a prohibitory law." Grant, for argument's sake, that the law cannot be enforced, perfectly enforced. It is still advantageous, exceedingly so, to put the educative power of the law against the evil. An unenforced righteous law is infinitely better than an enforced law that gives half sanction to the wrong. It is never wise to legalise a fragment of a wrong in order to suppress the remainder. In the end the experiment will be found always disastrous.—*North American Review.*

"SO WE WENT ON TO ROME."

THIS is how Luke, the biographer of Paul, concludes his account of Paul's journey to Rome. Those who are familiar with the Acts of the Apostles will remember that while at Corinth Paul had made a purpose in his heart to visit Rome.

But although he had made the resolution to go to Rome duty directed for him meanwhile a very different course. At Jerusalem there were some poor Christians. And there is some evidence to lead us to suspect that the church in Jerusalem did not think very favourably of the churches Paul had established among the Gentiles. So it was necessary, at least very desirable, that Paul's churches should manifest a feeling of kindliness and sympathy for those who misunderstood them. Therefore with a collection made by them for the relief of the poor at Jerusalem, Paul set out on an easterly course. Visiting as many of his Asiatic churches as he could, Paul went down to Palestine. On his way he was told by a prophet that he would be bound and taken prisoner in Jerusalem, and his loving brethren tried their best to dissuade him from going to that place. But although the prophet had spoken on the strength of divine inspiration, and Paul's friends thought they were right in instructing him not to push himself into danger, Paul obeyed the dictates of the Spirit. He was taken prisoner, and taken from one place to another, and thus delayed from visiting Rome. At last after nearly two years of delay he was on his way to Rome a prisoner bound on board a ship. He had asked to be tried by Cæsar as a matter of right for a Roman in those days. Shipwrecked and greatly worn out and fatigued, Paul at last "went on to Rome" in a very different manner from what he had supposed he would be able to do.

From this history and experience of Paul I believe we can draw some lessons for ourselves. And the first that suggests itself to my mind is that we may wish for great things for the church and the kingdom of God. We often make the mistake, in trying to be humble, of forgetting that the Lord wishes to do great things through us for His glory He is infinitely great and is greatly pleased in giving us what we ask. We cannot ask too much or too great things of him. Lowly deeds done in lowly places are often of great value is the sight of the Lord. Nevertheless He does want us to take hold of great means to great ends Paul's idea in preaching at Rome was a really grand one. Some one said a while ago that one who speaks to a father speaks to his family; one who speaks to a pastor preaches to his congregation: but one who writes a book or paper speaks to thousands of souls for a long time.

We must be careful however to have the Lord's glory and His Kingdom solely in view. Is it not painful to discover sometimes that our plans have been with a view to our own glory and praise, even in matters solely belonging to the Lord? I must own that I have found in my own case that although I had the glory of God as my chief end in some undertakings, I was not free from the wish that some portion of the success should bring me a little share at least of praise. I am not surprized that the people often misjudged and misunderstood me and I failed to receive what I had wished for.

The next lesson we can draw from the story of Paul is that we may enjoy the privilege of taking our wishes and plans to the Lord in prayer. It is necessary however that our wishes and plans should be in accordance with His great wisdom. We must be ready even to give them all up if the Lord thinks so. Sometimes we make the mistake, after asking the Lord to guide us in many a matter, of trusting to our own judgment and methods of working. While we must be willing to abide by the Lord's perfect judgment in granting us our requests, we must also not be lacking in faith. Prayer without faith or with a wavering faith is as good as none. When we say with the faith of the leper that if the Lord has the will He has the power to heal us, then we must also believe that He wishes that we should be made whole.

In conclusion, all that befell Paul would seem very strange but it was in the wisdom of the Lord the best for Paul and the fulfilment of His own purposes

Let us learn to yield everything into the Lord's hands and submit ourselves to his will and guidance fully in all matters. The Lord will provide. Not in our time. Not in our best way, but in His own time and in His own way. The Lord will provide.

A. J. J.

A MODEL MISSION.

Great and wonderful has been the success of the great leader, the apostle of Burmah, as he has been fitly termed, Dr. Judson, and his faithful companions and successors. The missionaries have much and well-merited influence among the Karens, far greater than the British officers in civil charge of the provinces, and they have always used this power for the most legitimate and beneficial purposes. One may almost safely say that no mission in any part of the world whatsoever, appears to have done so much good with such small means. The Karen language was reduced to writing for the first time by the protestant missionaries of America, who accomplished their purpose by adopting the Burmese alphabet, with a few additions, to the Karen tongue. In this character they printed a translation of the Bible, and many other books, and the happy result is that *many thousands have learnt to read*, and hava become, on their own conviction, true Christians. Though much remains to be done, there is perhaps no part of the world where missionary effort has been crowned with such complete success as among the Karen population. The difference in prosperity and comfort between the Christian and heathen villages and districts is most marked; and the check put to crimes of violence, by the teaching of Christianity, has been infinitely greater than that which our Courts of law, our regulated heads of villages and police, and the utmost endeavours of hard-working officers in civil charge of provinces, have been able to enforce. Heinous crime is almost unknown among the Christian Karens, while it is still of frequent occurrence among the heathen Karens. There is something so striking about the history of these Christian Karens, that it forces itself on the attention. About half a century back the Gospel was first preached to them; and, indeed, how very few Missionaries have been employed in this work, among a widely scattered population; and yet to-day there are thousands of families of Karen baptized Christians, whose young children are growing up among them, educated by their parents in Christian faith and accustomed regularly to attend divine worship in their villages.

There is a striking independence of character and pride of faith, if one may use such a term, that cannot be mistaken. Their conduct and their actions prove better than their speech, that their faith is always uppermost in their thoughts. There is among them an unmistakable determination to speak out for their faith.—*The Burman as he is.*

We cannot make a revival, but we can "prepare the way of the Lord;" we cannot command the rain of heaven, but we can get the ground into a condition to receive it when it comes.

ALMOST A CHRISTIAN!

(Communicated.)

Mr. Madhaorao Moreshwar Kunte, a distinguished alumnus of the Bombay Free Church College and a most active member of the Poona Native society died this week quite prematurely. Having received his elementary education at Kolhapur in the State School, which was there under a distinguished Elphinstonian, for whom Mr. Kunte entertained the highest regard, chiefly for his moral character, he joined, along with Mr. Vithal Narayan Pathak, the Free Church Institution of Bombay. He soon won the favours of his teachers, and during his stay at Bandora as Mr. White's Pundit acquired a special predilection for English literature. It was most curious to see the effort he made to learn thoroughly the English idioms and phrases which Mr. White prescribed in the classes. When the University was established, both Messrs. Kunte and Pathak were indefatigable in preparing for its examinations, and Mr. DuPort, a Cambridge graduate of great culture, who as Pastor of the Trinity Chapel was an honour to Bombay and most esteemed by the European society, declared that he did not believe that even Cambridge candidates for the degrees, displayed a greater degree of acumen or scholarship than the two youths did at the B. A. examination. Mr. Kunte had a great desire to be a teacher at Kolhapur, his native town, and useful at Poona, the chief city of Brahminical learning and activity of the present day; and both these desires of his were gratified. He was head master of the High School at Kolhapur and head master of the High School at Poona; and at Poona he was a most active citizen. He was the life and soul of all the social and political movements of that town; and regularly lectured every year to its youth. As a speaker he was most popular with the Brahmans, and his rapid delivery suited their taste very much. Mr. Kunte cultivated eloquence in the Free Church College under Mr. White, who had a special class for elocution and afterwards at the meetings of the United Students' Association, presided over by the Rev. Messrs. Murray Mitchell and White. He was a man of vast industry, and though he graduated in his vernacular, he became a proficient in Sanskrit; whose classical scholarship was best seen in the philosophical work which he edited and expounded in a monthly periodical. He had a knowledge of several Indian vernaculars.

He, at one time, identified himself with the Theistic movement, and took the Sunday and other services at the Prarthana Samaja meetings; but he did not remain long in that Society. His son's illness induced him to retrace his steps. We do not know what were his feelings at the last moments of his active life; but it is, nevertheless, sad to think that one who had the best opportunities of forming an estimate of Christianity both as a student at College and a scholar, should not have felt drawn to Him in whom all true philosophy and religion find their sublimest elucidation and satisfaction. Nevertheless, it must be admitted that Mr. Kunte was always friendly to Christians and acknowledged his obligations to his Missionary preceptors; and if his life was pure and lofty even in the atmosphere of Poona, and all his vast energy was employed in doing good, who will dare say that the influence of Christianity was lost upon him?

X. Y. Z.

The Christian is "created in Christ Jesus," and creation is not development.

Better be a lily among thorns (Cant. 2: 2), than a thorn among lilies.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road).—Rev Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.) —Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7 30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.

Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m Sunday-school, 4-30 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mrs. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

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SATURDAY, OCTOBER 13TH, 1888.

NOTES AND COMMENTS.

"For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rereward."

Whilst "the King's business requireth haste" it is also true that "he that believeth shall not make haste." Whilst we are commanded not to quench the Spirit, we are also warned against going beyond the guidance of the Spirit. "Woe unto those prophets, that run and I have not sent." The crying sin of the present day is doubtless that of quenching the Spirit But there are not wanting cases of the other extreme. The current number of the *Harvest Field* contains a considerable amount of apparently authenticated evidence with regard to the past history of the Salvation Army in India. A careful examination of the facts brought forward will show that at the rate of deaths, sicknesses and failures in the past, there will not be one of the fifty just arrived in the Indian missionary field in two years' time. We are sure that it is not God's will that any Missionary Society should conduct its operations at this rate. Precious human lives redeemed by Christ, are not to be squandered in this reckless fashion. We are glad to believe that the Salvationists in India will not slavishly follow their past policy in this respect, and that the advent of Mrs. Booth-Tucker is likely greatly to improve matters, especially in the case of the young women.

One of the great wants for India at the present moment, a want which the Salvation Army does not fill, is a Missionary Society somewhat on the Scriptural lines of the China Inland Mission, which shall find spheres of labour for men in the position that John Bunyan held. The China Inland Mission never asks for funds, and divides whatever comes in equally amongst all the missionaries. The right sum for a comfortable and plain support has always come in. There are probably hundreds of industrious working men in England and America, well-grounded in the Scriptures, and of an earnest, sober type of religion, who would feel free to come out to India on these terms, and who would be likely to spend long lives of usefulness here. We cannot insist too strongly that it is the duty of the Church and not the Heathen to support Christian Missions. Mr. Tucker has made a serious, and if persisted in, a fatal mistake in appealing to Parsees and idolators for help in spreading the Gospel. Faulty as the Christian Church is, her Lord loves her too much to allow her to beg at the doors of her enemies. "Trust in the Lord and do good, and verily thou shalt be fed," is a promise which God has not yet cancelled.

The question of "coming to the level of the Natives" is one which will have to be solved eventually in the Spirit and not in the letter. We saw a short time ago a Christian Englishman in native clothes behaving in a very imperious manner towards some Hindus, and we also know missionaries who are living in a much more luxurious style than we should feel it right to live in, who are on the happiest terms of intimacy with the Natives round, who whilst fearing the other "Sahibs" in the place, love the missionary. So that the question of a "China Inland Mission"—for India is not one of "reaching the Natives." That will be done by every Christian, whatever his position may be, rich or poor, learned or unlearned, provided he keeps very close to the spirit of his Master.

The number of failures of publicans and drinksellers is still increasing in England. However much we may commiserate the individual publican, we cannot fail to rejoice *at this fact as far as the rest of the community* is concerned In 1885 there were 285 bankrupt publicans in England, in 1886, 331, and in 1887, 342. This increase is coincident with a revival of trade in other respects. The proportion of failures is greater in the drink-traffic than in any other occupation.

Those who work in the Temperance cause from the platform that alcohol is a drug to be used only in its right place, for manufacturing purposes and, in very rare instances, for medicinal purposes, are sometimes accused of "violating the law of Christian liberty, charity and humility" and a lot of other dreadful things. It will console such to look back to the great anti-slavery agitation, now at an end in all countries where the Word of God is exalted. There the anti-slavery agitators were called just the same names, if they went ahead in an aggressive manner against the whole accursed system. If they would agree to a dozen compromises, and bow to the slave-holding, church-going professors of that day, well and good, but if they went at the evil root and branch, woe unto them! They were at once branded with every uncharitable epithet that slaveholders and half-hearted anti-slavery workers could shower upon them. The Christian Church has had such an enormous amount of light poured in upon it on the alcohol question, that it has no longer the excuse of ignorance that it had fifty years ago, and the time is fast approaching, when the Holy Spirit will no longer stay with any Church which does not definitely separate itself from that which will have become a no-longer-doubtful evil.

THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE.

The extravagant legislation in England and elsewhere for the preservation of game and game-covers has not been without its good side, although not so intended by the framers of the laws. They have tended greatly to the preservation in England of large tracts of woodland and shrubbery which would otherwise have been brought under cultivation. These large tracts of wooded country are a necessity of nature for a steady rain-fall. A good instance of this is to be seen in the Derbyshire district in England, where there is a great deal of hill country wooded right up to the summit. The consequence is a richness and a wealth of streams and rivers that is without a parallel in the rest of England.

In the United States and in Canada where large tracts of country have been denuded of their foliage for the sake of the timber, a very serious difference has been made in the rainfall of some districts, and land which has been for ages past of a marvellously fertile character promises to become a desert. We had the pleasure, some time since, of listening to Sir Charles Warren the chief of the London Metropolitan Police, on this very subject with regard to Palestine and Arabia. Giving his experience as one of the principal workers in the Palestine Exploration Fund he dwelt upon the fact that in Palestine, owing to the heavy tax upon fruit and other trees levied by the Turkish Government, there was only one tree where there ought to be twenty. This affected the rainfall and in consequence the fertility of the soil, stony deserts taking the place of "the land of milk and honey" which once existed. He found a similar state of things in Egypt, where the stupid Egyptian Government levied the taxes of some districts in charcoal, thus taking away all the trees, and in consequence utterly destroying the fertility of the district. He also instanced the country round Sinai, which he had visited, and which is a howling wilderness, and yet right in its midst is a most luxuriant oasis of fruit trees and other vegetation cultivated by the people belonging to the Sinai monastery. He stated that the whole desert of Sinai was capable of being brought to the same state of perfection, if there were only men to work on it. Another instance that might be adduced is the great deserts of Australia caused by the aborigines century after century burning down the trees, for hunting purposes, to drive the animals out to kill them for food. All that many a fiery desert in Australia wants is the assiduous cultivation of trees to turn it into a blooming paradise. Another good instance is the Nerbudda valley in India, the sides of which are wonderfully wooded right up to the top, and the consequence is a regular rainfall. Good government and an industrious population is all that this world requires to make room for a population a hundred times the extent of the present one.

It is said that the hoarded wealth in gold silver and jewelry in India amounts to £300,000,000, but that is but as a grain of sand on the sea shore compared to the undeveloped wealth of the agricultural resources of this Empire. The whole world could be fed and clothed with the wheat and cotton, grown on the magnificent soil which now lies in million acre tracts under jungle. A new arrival in the country who is acquainted with agricultural matters cannot fail to be impressed with the "fatness" of much of the jungle land, where the soil is for miles and miles along the railway track as deep as, and in places deeper than, fifteen feet. Christian India would be the centre of the commercial world. Macaulay's dream of the New Zealander of the future standing on the ruins of London Bridge, is far more likely to be realised by the Indian of the future.

Not only are there enormous tracts of *fertile* land not yet brought under cultivation, but there are also vast deserts which are capable of being brought into a high state of fertility. All Governments which wish well to the people under their charge should most carefully protect all trees and plantations on hills and rising ground; and should insist upon a certain number being preserved on the plains. The founder of the model colony of Pennsylvania made stringent laws by which a certain number of trees were to be left on every acre of ground. We read in Genesis that the earth was cursed when man fell and lost his moral greatness. In so far as man is restored by Christ will that curse be removed.

THE LORD REIGNETH.

Who can be a reverent reader of the prophetical books, and not see how God keeps His hand on nations and rulers. They do His bidding: they frustrate His purposes of good to themselves. They fall under the ban of His righteous wrath. He setteth one down for its iniquity, and raiseth another up for its righteousness. He calls a Cyrus and uses him for the furtherance of His own designs. He smites the revelling Belshazzar and gives the kingdom to others. He sends the Jews away into captivity for their idolatry. He smites the Chaldeans for harming His people when they trusted Him. And is He not the same to day as then?—"His years change not." He is the same yesterday, to-day and for ever. The nations of to-day are in His hands. "By Him kings rule." Above all the petty scheming of diplomats; above all the jealousies of nations; above all wars and rumours of wars sits the eternal God. Does an Alexander attempt universal conquest! God uses him to spread a common tongue in which all men may hear the story of salvation. Does a wrathful tyrant bring the machinery of Government to bear upon Christianity to crush it? Then they that are scattered abroad go everywhere preaching the gospel of Christ, and by testimony of martyrs at crackling stakes, and amid famished beasts, thousands are brought to know the saving power of Christ.

Does Philip think to bring Protestant England under the power of the Papacy? God calls up a strong east wind and the proud Armada is not only scattered and destroyed; but the power of that haughty nation is for ever broken.

Where a noted advocate of the abolition of slavery in the United States was once bewailing the lamentable spread of that God-defying, man-debasing system, and showing how well-nigh impossible it was to rouse the nation to a sense of its sin an old coloured woman rebuked his faithless rationalism with the startling question. "*Is God dead?*" This was in 1856. In 1863 every slave was freed by national action, and God called that mighty nation to pay by blood, drawn by the sword for every drop of blood drawn by slavers whips. God "makes the wrath of man to praise Him, and the remainder of wrath He will restrain." We need not fear for any cause that is righteous. God would blot out a nation rather than see His Kingdom fail or be hindered. "The nation or kingdom which will not serve Me SHALL UTTERLY PERISH," are His own words.

"Ye fearful saints, fresh courage take!
The clouds ye so much dread,
Are big with mercy and shall break,
In blessings on your head."

ARE CHRISTIAN MUTUAL ADMIRATION SOCIETIES SCRIPTURAL INSTITUTIONS?

THIS question occurred to us on hearing an esteemed missionary brother remark that "The black side of the Christian Church ought never to be brought forward. We are living in an enemy's camp, and should not tell in Gath and proclaim in Askelon that which ought to be kept secret." We also heard some years ago a lady leader of a popular religious movement say that she 'never told the black side of things, she left the Devil to do that." But it is never safe to leave any side, black or white, for the Father of Lies to report. He will paint the black ten times blacker than it really is. Far better is it for the Church or the individual to make an honest and open confession in the sight of all the world, of either mistakes or wrong-doing, than to leave it for evil report to make the matter tenfold worse than the actual facts. This policy, of transparent honesty, is the policy of the Holy Spirit in writing the Bible. There is not a perfect character in that Book, except one. There is not a perfect church in the whole Book except the one that is to be when Christ shall send forth His messengers, and separating the wheat from the tares, "the righteous shall shine forth as the sun in the kingdom of the Father." The world *does* know the faults of the Church, whether we tell them or not. In ten thousand thousand infidel leaflets in India, America, and England, the Church's faults are shown up in glaring exaggerated colours. One of the great wants of the present day is honest men, faithful men inside the Church, men full of faith and of the Holy Ghost, who will speak straight out about the faults and flaws of the Native and European Churches in India, and do what the infidel cannot do, hold up the remedy for it. The Church is reformed by the man of faith, never by the man of doubt. Paul speaks in the most affectionate terms of everything that was good in every branch of the Church of his day, and in the strongest and most faithful terms against everything that was bad. Let us do likewise, and the Church of Christ in India will be in a few years, one of the strongest and most victorious on earth.

BCE BOMBAY

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Fourth Quarter. Lesson III.

Sunday, Oct. 21.

Joshua iv : 10-24.

Subject:—The Stones of Memorial.

I. Introductory.

1. *Golden Text:* Then ye shall let your children know, saying, Israel came over this Jordan on dry land.—Josh. 4. 22.

2. *Home Readings:*—

M. The Stones of Memorial.....Josh. 4. 10-24.
Tu. The command .....Josh. 4. 1-9
W. Memorial at Mizpah .....Gen 31. 43-55.
Th. Rest at Gilgal.....Josh. 22 21-29.
F. Ebenezer stone .....1 Sam. 7. 3 12.
S. Remembrance of mercy .....Psa. 145. 1-13.
S. (Day of prayer).....Luke 11 1-13.

3. *Memory Verses:*—Verses 12-22, inclusive.

II. Historical.

The miraculous passage of the Jordan was but an assurance of the complete triumph of the children of Israel over their living foes. And so certain was their victory and so sure the enduring existence of the Jewish commonwealth, that an enduring monument in commemoration of their first great triumph was to be erected The Lord ordered Joshua to select twelve men, one from each tribe, who were to go over Jordan before the Ark of the Covenant and each take up a stone from the place where the priests bearing the Ark stood in the midst of the river, and placing it upon the shoulder carry it over to the first camping place on the Jericho side of Jordan. From these stones was to be built a memorial monument. Then Joshua himself before the Ark went up from the bed of the river, took twelve other stones and built a monument in the place when the priests had stood in the midst of the river. In his account of the event Dean Milman says: "The whole army—while the Ark remained in the centre of the river passed in safety to the western bank. They encamped in a place called Gilgal; There they kept the fortieth Passover since its first institution in Egypt A rude monument formed of twelve stones from the bed of the river, was set up to commemorate their wonderful passage; all who had not undergone circumcision were initiated by that rite into the commonwealth; and here the manna, on which they had fed in the desert, entirely failed."

III. Exegetical.

10. *The priests which bore the Ark stood in the midst of Jordan.*—There is something very praiseworthy and admirable about the conduct of the twelve priests who bore the Ark. The people "hasted" but the priests stood quietly for many hours in one place with their sacred burden. Every thing depended upon their doing so Had they wavered or changed place, and had a panic taken place, the whole company might have been overthrown both by the river and by their enemies upon the other shore. *The people hasted and passed over.*—This may have been because of *fear* lest the river would come down upon them, or more likely because of the alacrity with which they they obeyed the command of their leader and the great faith they had in the guiding Providence.

11. *The Ark of the Lord passed over* —The efficient cause of this stupendous miracle was that sacred Ark which had been with them in all their wanderings: when it stopped they stopped, and when it passed over the children of Israel were safe. *In the presence of the people.*—The multitudes had not only been directed by the Ark and had passed by it on their passage, but now that they were safe, they could watch it in wonder and admiration from their place of safety on the bank.

12—13. These tribes which, for the most, part, had selected their lot on the eastern side of Jordan, yet nobly kept their promise to help conquer the land of promise. (Josh. I, 16—18.)

14. *On that day the Lord magnified Joshua.*—It was very necessary that the tribes should have complete confidence in their leader. Many a battle has been lost because of lack of confidence in the general. But God so exalted Joshua in the eyes of all the people that they feared and reverenced him as they had done their old leader and lawgiver, as long as he lived After this his commands were always and at once obeyed.

18. *The waters of Jordan returned unto their place.*—The laws of nature were suspended so long as it was necessary for the safety of the people, and then the waters acted as they did before." The last Hebrew had passed over, the command was quietly given to the priests *to come up out of the river*, they obeyed, and then, and not till then, the waters from above hurried down the channel and "flowed over the banks" as before.

19. *Tenth day of the first month.*—As the Israelites left Egypt on the *fifteenth* day of the first month A. M. 2513, (see Ex xiv.) and they entered into Canaan the *tenth* of the first month, A. M. 2553, it is evident that forty years, wanting five days, had elapsed from the time of their exodus from Egypt to their entrance into the promised inheritance. (Clarke.) *Encamped in Gilgal.* Gilgal means *rolling off* and now their reproach had rolled away. It was about *ten* furlongs from Jericho, and *fifty* from Jordan lying between those places.

20. *Those twelve stones—did Joshua pitch in Gilgal.*—He piled them up there in a heap as a memorial. It might seem like a small matter but the act was *prophetic* as well as *commemorative.* The *tribes* were united and enduring and this heap would remind them of what *had* been done and what could take place through faith.

21. *When your children shall ask.*—They were not, then, to be annihilated by their enemies. And even children were to be interested in the conquest of Canaan.

22. *Ye shall let your children know.*—The Hebrew Church made provision for the teaching of children. The account of the wonderful life which the nation had led was to be handed down to the children. Especially was the account of the wonderful passage of the river to be told them.

24. *All the people of the earth.*—Or, perhaps, the inhabitants of Canaan. The great object in these manifestations of divine power was to convince all that "the Lord He is God" and that His hand is "mighty," and that they might learn to fear Him and never depart from His service.

IV. Doctrinal

1. God will completely deliver His people if they will but trust Him. Gilgal was reached because of their trust in God.

2. It is well to *haste* when we are fulfilling the Lord's commands (vs. 10). We should gladly and swiftly run to do His will, and not to complete an irksome task, or through distrustful fear.

3. Those who are commanded to *stand still* should also obey. The safety of a whole scheme or plan may depend upon our faithfulness and patience.

4. It is well to remember the marvellous acts of God Each one should have in his own soul a memorial heap We have passed many a flood of trouble and difficulty through the power of God. Let us remember it.

5. It is very necessary that children be taught the marvellous acts of God. As Clarke well says: "A spirit of inquiry is common to every child: the human heart is ever panting after knowledge; and if not rightly directed when young, will, like that of our first mother, go astray after forbidden things."

V. Homiletics.

1. Brother, have you yet "reached the land of corn and wine?" Have you yet camped in Gilgal. If so, rejoice. You are over the Jordan. Take the place. Conquer or die.

2. If you have got over Jordan don't forget to erect a monument. You owe it to God, to yourself and to generations following.

3. "Let all the people of the earth" know that God has revealed His power in your salvation. If you are saved tell it. It will do good.

4. You have sufficient evidence that God is a God to be respected and feared. Fear God and keep his commandments (vs. 24.)

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

THE CESSATION OF THE POONA F. C. M. INSTITUTION.

To the Editor of the "Bombay Guardian."

Dear Sir,—The last number of the Free Church Record announces the intention of the Free Church Mission Committee to abolish their Institution at Poona, and to extend their Evangelistic work carried on in it; and I would, therefore, beg to notice the part played by the F. C. Institution in times past, in the work of the evangelization of that most important city.

The Free Church Mission has been labouring in that city for upwards of half a century, and its educational and evangelistic work carried on by the late Rev. Messrs. Mitchell and Gardener was a great success. Both of these good men were earnest workers, and loved the Natives and cordially associated with them. Some Hindus and Mussulmans were converted through Mr. James Mitchell's instrumentality, the most prominent among whom was the Rev. Wazir Begg, M. D., and L. L. D., the celebrated Pastor of Australia. He was a pupil of Mr. Mitchell at the Poona Institution, and was licensed as a preacher by the Bombay Presbytery: and afterwards he went to Scotland, where he distinguished himself in various ways. Mr. Begg would have come back to India, but the salary which he claimed was the drawback. Of course, in those days educated Natives were not appointed to independent positions by the F. C. Mission Committee although their Mission policy on the whole, was infinitely far in advance of that of other Missionary Societies. Mr. Mitchell came up to the Indian's ideal of a devout man—a *Sádhu.* He had not changed his national costume or mode of living; but these things sat so loose on him, that he had no occasion to direct his attention to them. For, Mr. Ruskin has most truly declared that art is in direct opposition to genuine spirituality of mind: the outward, whether in its esthetical character or otherwise, never engages the attention of the truly devout man. Mr. Mitchell was simple like a child, treating all who came to him with the utmost kindness and tenderness. The Native—man, woman or child—approached him without fear, and sought his fatherly advice. At the street-preaching, the street-Arabs would flock round him, and play tricks upon him. Sometimes they would knock down his hat, or fling mud on him; and some more mischievous still would stuff his pockets with cow-dung; and while the good man would innocently thrust his hand into his pocket, he would find out the trick practised upon him. He would simply address the reproof;—"Oh children (Bátáno), you must not do it. This simplicity and goodness of the servant of God did not fail to make a lasting impression upon the people, in some instances. I heard sometime ago from a brother who is labouring with much acceptance

in Bombay, that a respectable Mahommedan gentleman, remarked to him that he would embrace Christianity and go and live with the Rev. George Bowen, for Mr. Bowen came up to his idea of a Christian Missionary: *he resembled the Rev. James Mitchell*, in whose school he had acquired his first ideas of Christianity and whose life had inclined his mind to it. Mr Gardener was a colleague of Mr. Mitchell for some time, and afterwards his successor; and it was when both these gentlemen were working in the Institution that I first visited the city of Poona and the Institution. The Bible classes were altogether a serious affair; the big grown-up young men that attended the highest class had a look of seriousness and deference, and the Missionary teacher's instruction and exhortation were attended to with evident respect. On Sundays, there were two services in the Institution—one in Marathi and the other in English, besides the services for the Christians in the church. The afternoon service or meeting was in English which was attended by the advanced students and other Natives. This afternoon service was under the superintendence of the younger man—Mr. Gardener. Mr. Gardener's earnest and genuine piety was so well tempered and set off by his meekness and amiability that he was not only respected but loved, and his students, some of whom hold high positions, still speak of him with enthusiasm and respect. He was a true and firm friend of the Natives, and he and his family closely identified themselves with the Native Christians of all classes. In those days Christians, whether European or Native, were not tainted by the vulgar considerations of position, or turned into hypocrites by the tyranny of the conceits of esthetical sentimentalism so unblushingly propounded by some Missionary writers. The New Testament *principles were then supreme in their pristine*, virgin purity and vigour, and Missionaries and the converts formed a little republic —a brotherhood. A Native assistant of Mr. Gardener shared his Bungalow with him, and went in his carriage with him to the Institution. The Native Christian community regarded themselves as one in Jesus Christ. Hinduism and its beggarly, filthy rags were at once flung away, and the Native Christians entirely free from the shackles of heathenism, could realise their oneness in the kingdom of Christ; and never did a man feel estranged, from his brother by the old diabolical heathen considerations of caste or nationality. At Poona, Bapu Sonar was an institution; he was visited by every Native Christian and he came with his old wife to see them. Though an uneducated artisan, and holding as a Christian the humble position of a teacher of paupers, he had all the purity and dignity of a genuine disciple, and commanded universal respect.

The Rev. Dr. Murray Mitchell, who was from Bombay, and, like Dr. Wilson, was a linguist, had during his temporary residence opened a school in the Camp, and held discussions with the people in Marathi and Hindustani. Mr. Ramchandra Babaji Powar, an old student of the Bombay College, was in charge of these meetings; and they were most valuable. The discussions were ably managed, and crowds came to them. There was a real earnest spirit of enquiry manifested by the audience; the withering blasts of religious indifference which seem to affect all classes of people at present, had not then begun to blow.

There was another worker in Poona, who though originally a Free Church man and Free Church Missionary, had latterly joined the Baptists; and he after his change of views, took up Poona as his field for Missionary operations. In Bombay he was most active and he shewed what an earnest man, feeling deeply the power of religion in his soul, could do for the Master. A gentleman by birth and education, he was simple and unaffected, and freely fraternized with the Native Christians. It was at his house that I witnessed Native Christians of all positions eating at the same table; and his noble-minded lady heartily sympathised with him. She once received the present of some rich dresses from her wealthy relations in Scotland, but she did not wear them, declaring that they did not suit a Missionary's wife. The Rev Adam White taught some five hours in the Institution, and then had private Bible classes in the evening, and regularly preached in the open air. It was chiefly on Saturdays that he preached in the open air. He had found in his colleague, the Rev. Dr. Sheshadri, a congenial associate, and they both preached the whole day on Saturdays in the villages. Their repast in the middle of the day was parched grain bought in the villages, and water, for which Mr. White carried an India-rubber cup, with a string, to serve both as a bucket and a cup. His Sunday discourses were most impressive; and they were so, because they were "a faithful transcript from his heart." He managed the United Students' Association, a literary bi-monthly society for educated Natives, which under his presidency reached its zenith of usefulness and glory. He was a sweet Marathi speaker, and his Marathi publications attest his accurate scholarship. Mr. White's earnest efforts in Bombay were crowned by the conversion of some four or five Parsi youth, when the Mission House was besieged night and day by crowds of Parsis, and the police guarded if from the attacks of infuriated mobs. The Free Church Mission made a great mistake when they transferred this worthy successor of the seraphic Robert Nesbit to Nagpore, where he did not find quite a congenial sphere of labour. As soon as Mr. White became a Baptist his connection with the Free Church Mission ceased, and he established himself in Poona. *Here he was as active as ever.* He had rented a *Hall in the heart of the Native town*, and discoursed in English and Marathi to educated Natives, assisted most ably and energetically by his Bombay convert, the eloquent Beheramji Karsarji. In the hot season he kept his family at Purandhar and himself worked at its foot among the villages, and died the glorious death of a martyr, ministering to the Mahars—the Hindu out-castes,—stricken with cholera.

A. B. C.

FROM THE CALCUTTA BRANCH OF THE WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

To the Editor of the "Bombay Guardian."

DEAR SIR,—We have two bodies which have heartily taken up the Repeal of the C. D. Acts, the Promotion of Purity and the Protection of Girls, and which are in full sympathy with each other. The one is the Calcutta Missionary Conference which has appointed a special Committee consisting chiefly of ladies, and the other is the body whose designation is given above. Some of the objects of the latter are Social Purity (co-operating in this matter with the White Cross Army), the maintenance of the law of purity as equally binding on men and women, and the securing of new legislation to protect the honour and purity of the young, and the defence of women and girls from the depravity of brutal men.

We are very grateful to you for the sympathy you have expressed with the work which we and the Conference have been doing and the encouragement which you have given to us in that work. We are truly thankful for the sympathy which has been felt throughout England for us in India, and we rejoice with you that that sympathy and your efforts have issued by the blessing of God in the victory obtained in the House of Commons on the 5th of June. It is an earnest, we trust, of many other victories in the cause of Righteousness and Purity for India, as well as for the whole British Empire, with all her Colonies and Dependencies As far as India is concerned, it is only the beginning of a great campaign which has to be fought in the interests of Purity, the Protection of girls and the Elevation of women.

We may specify here some of the Reforms which we should immediately contend for :—

1st.—The removal of the disqualification put by British Law upon the re-marriage of Hindoo Widows. While a Hindoo Widow may live in open unchastity and enjoy her inherited possessions, immediately on her honorably re-marrying she is disinherited. This demands immediate attention.

2nd.—While Hinduism tolerates, if it does not demand unnaturally early betrothal or "religious marriage" as it is called, neither Hindu law nor custom demands unnaturally early co-habitation or "physical marriage," hence the Indian Penal Code has made the co-habitation of so-called husband and wife before ten years of age criminal.* This age must be raised at least to 12 or 13. The British India Law for the Parsees made it 14. The minimum demanded by the Brahmos and obtained in the civil marriage (1872) is 14. There is nothing in Hindu law or custom to prevent Government fixing a minimum of 13 or 14 for co habitation among Hindus.

3rd.—Unmarried girls and widows must be protected by Government in conformity with the Russian Extradition Treaty and the English Criminal Law Amendment Bill up to the age of 15 or 16, which should be the lowest age of consent.

4th.—Marriages effected under ten years of age, and where the parties have never lived together should be made voidable on the wife's attaining 16 years of age, and if any restriction be enforced on re-marriage in such cases, it should form the subject of civil suits for damages only

5th. The prohibition of the training and abusing of little girls as prostitutes,* and the possession of them by the prostitutes or others trading on their infamy, or in other words the amending of Clause 5, Section 375, and the regular enforcement of Sections 366 and 373 of the Penal Code.

6th. The prohibition of the trade which at present exists and by which women of Eastern Europe are decoyed under false pretences to come to India where they are practically forced into prostitution.

These are some of the reforms which are urgent, and for the carrying out of which we implore your prayers, sympathy, and practical efforts.

Again, thanking you for the help you have already rendered to us, and with the expression of the hope and the prayer that God may lead and strengthen you to help us still more in the future,

We are yours very sincerely,

MARY E. LESLIE, *President.*
IDA MCCOY. *Secretary.*
M. T. MACDONALD, *Member of Committee.*

Calcutta, 29th September 1888.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held to-day at The Lodge, Girgaum, at 5 p. m.

All children and young people invited, and asked to bring Bibles.

JOHN M. MACDONALD,
Hon. Secy.

* Papers containing explanatory facts on these points can be had on sending stamp for postage to Miss Leslie, Calcutta.

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Per P. and O. Str. *Shannon*, Oct. 9 :

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From Malta—Capt Wm Lloyd.

From Brindisi—Mr and Mrs Morse Mr Dhunjibhoy Mr and Mrs Anderson and child Miss Donald Deputy Surgeon General Roe Mr and Mrs Cameron Mr Clough Mr and Mrs Mulock Capt and Mrs Johnston Revd A D Moore Col Harvey Mr J Gordon Major Hammond Dr Mullins Mr Manson Sir Charles Gough Mr W Kaye Mr Counsell Mr Sweet Mr Neville Mr and Mrs Highway Mr Scales Major Rudford Mr Strauss Mr Mallet Mr Karish Dr Hughes Mr Oldham Mr Kipling Lieut Staunton Mr Barkley Mr Horne Mr Cooper Capt Campbell The Gaekwar of Baroda and 4 friends Mr Elliott Mr Hill Mr Keys Mr P de Saone Mr Shaw Mr and Mrs Millar Mr Wm Alexander W B Kingswill Mrs Dring Lieut Col B Wemyss Mr Richardson Dr Banarjee Capt W Jones and Dr John Craig.

From Gibraltar—Mr J del Espina.

From Suez—Abdul Rusik and Janiah Dinn.

From Aden—Mr R Acatas and Mr W G Valinkun.

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For P. and O. Str. *Assam*, Oct. 12 :

For London—Mrs Da Costa Capt Brunton Mr G Bray Mr T T Elton Mr S Haigh Mr J Wonsch Mr W Smith Mr G H Lawler Mr W Fuce Mr G Barton Mr J Graham Mr A M Hewitt Mr W H Scriven Mr H C V Sage Mr and Mrs Lougham Mrs McLeech, child and infant and Mr Tubbs.

For Brindisi—Col J Hasted Mr Lala Seva Ram Mr H J S Cotton Mr A F Fox, CS and Capt P H Moore.

For Marseilles—Mr and Mrs Phillips Mr W Stenhouse Mr and Mrs Farr and child Mr W A Inglis Col J M Galloway Mr Phelps Mr and Mrs Beans Mr St J Brodrick and Mr J Poutz.

For Aden—Mr G Belcham.

Domestic Occurrences.

BIRTH.

COOK.—At 11 Keir Street, Pollokshields on the 16th of September, the wife of Rev. J. A. B. Cook, English Presbyterian Mission, Singapore, of a son.

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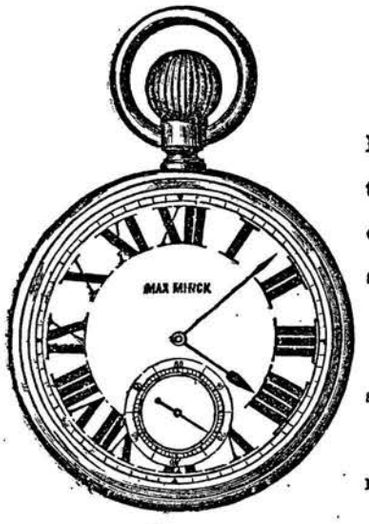

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